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wont to neglect their readers' legitimate demands in this direction. It should be mentioned, also, that the American reprint contains later notes and corrections by the author, and an introduction by Professor Gray.

14. — *Man's Origin and Destiny sketched from the Platform of the Sciences, in a Course of Lectures delivered before the Lowell Institute, in Boston, in the Winter of 1865-66.* By J. P. LESLEY, etc., etc. Philadelphia: J. B. Lippincott & Co. 1868. 8vo. pp. vi., 384.

A MORE correct idea of the contents of this work than is suggested by its title may be drawn from the headings of its chapters, or lectures, which are as follows: 1. On the Classification of the Sciences; 2. On the Genius of the Physical Sciences, Ancient and Modern; 3. The Geological Antiquity of Man; 4. On the Dignity of Mankind; 5. On the Unity of Mankind; 6. On the Early Social Life of Man; 7. On Language as a Test of Race; 8. The Origin of Architecture; 9. The Growth of the Alphabet; 10. The Four Types of Religious Worship; 11. On Arkite Symbolism. The course appears reduced from its normal number of twelve lectures, by the force of imperious circumstances; the tenth and eleventh were stretched in the delivery to two each, and their successor sacrificed, having never been written out. Its retention, Mr. Lesley tells us, would have helped to justify the title; seeing, as we interpret it, that the work in its present form hardly deals with the destiny of man at all. Its unity has further suffered from the interpolations made necessary by the new discoveries and the new views of the two years that elapsed between the original delivery and the publication. It is a somewhat desultory series of disquisitions on man in general, especially on the beginnings and early development of some of his more important institutions. It includes a conspectus of the geological and archæological evidence on which the present generation is beginning to found its belief that its ancestors are vastly older than has been generally supposed. This evidence has to be rehearsed again and again, set in every light, and supported by every variety of illustration, in order to prevail over the conservatism of ancient opinion, fortified by supposed religious sanctions. But as the truths of geology have made their way to the acceptance of all cultivated and enlightened men, in spite of these opposing influences, so, we presume, will those of anthropology also, so far as they shall maintain themselves as truths before reiterated examination, friendly and hostile; and in its contribution toward this result lies the chief value of Mr. Lesley's work. In his mode of presentation, however, there is not much which is calculated to win over the adverse

party ; for he is as dogmatic and denunciatory as any of his theological antagonists could be, as unsparing of their prejudice and mental narrowness as they of his heresies. We would not think of finding fault with him for this ; it is his nature, and every reader must, we are sure, admire him for the sincerity and outspokenness with which he treats every point that attracts his notice. These qualities are of close kindred with the enthusiasm which he everywhere displays, and with his fervid, and often striking and picturesque, style.

But there are other drawbacks to the effect which the book will be likely to produce. Rarely is one published which so lays itself open to criticism on the part of those to whom its doctrines are obnoxious. Mr. Lesley professes to survey man from the platform of "the sciences," but he tries to stand upon a bigger and more comprehensive platform than his legs can be stretched to occupy. His proper department is geology, and what he says upon geological subjects may, we presume, be accepted as authoritative, or, at least, with only the allowances necessary to be made as to matters as yet under discussion. The same is the case with regard to the easily manageable results of the recent archæological explorations. But in departments more properly historical, in inquiries touching language, letters, mythology, religion, he goes astray to a degree hardly to be credited in a man of undoubted capacity and scientific training. And his errors are in great part so palpable that they will readily be detected and laughed at by men greatly his inferiors in mental calibre. The sway of these weaknesses begins with the seventh lecture, in which the author displays such a misapprehension of language, and misuse of its testimony, as would have been explicable enough a hundred years since, but ought now to be as much a thing of the past as the Deluge. The case grows worse from lecture to lecture, until a climax is reached in the last. The whole Arkite theory, which is to explain the asserted mysteries of worship, architecture, alphabetic writing, speech, is no better than a hallucination. We have no desire to pick out and expose any specimens of it ; as, indeed, selection of such from the mass would be difficult. The infection it spreads is a thorough and pervading one. We could wish that impetuous circumstances had caused the extrusion from the course of the eleventh lecture along with, or instead of, the twelfth. To pull it out bodily, with all its roots in the preceding lectures, would at least double the value of the book.

It is doubtless a consequence of the author's distance from his place of publication that the volume is disfigured by so many and so serious errors of the press ; but we might have expected the proof-reader, even, to save us some of them. Sundry misspellings of proper names and

others — for example, *Boucher des* (for *de*) *Perthes*, and *baboon* — are so persistent, that the responsibility for them seems to lie back of the printing-office; and we regret to see the not infrequent substitution of *will* and *would* for *shall* and *should*, which is threatening to become one of our national sins against purity of expression.

15. — *Bibliotheca Canadensis, or a Manual of Canadian Literature.*

By HENRY J. MORGAN. Ottawa. 1867.

MR. MORGAN undertakes in this book to give a complete view of Canadian literature, from the time of the cession of the colony to England until the present day. The array of titles, as may well be supposed, is prodigious, for not only books, properly so called, are included in the list, but, so far as we can discover, all printed matter of whatever form. One cannot but admire the immense industry bestowed on this not very attractive task. Books relating to Canada, as well as writings originating there, are included in the scope of the work, with a vast number of biographical and critical notices, in some cases the work of the author, in others gathered from miscellaneous sources. Science, law, politics, theology, and journalism are the principal fields in which Canadian pens have been employed, and in the first of these, at least, they have produced works of sterling and permanent value. In the history of their own country, too, Canadian writers, of French origin, have acquitted themselves in several instances with distinguished credit. French Canadian literature forms a department by itself, with features not only distinct but sharply antagonistic to that of the Saxon colonists. A vast proportion of this literature — exclusive of law and politics — is closely connected with the Roman Church, and is inspired and guided by priests. It consists of a profusion of poems, tales, historical sketches, sketches of Canadian life and manners, and essays on education and other subjects, all intensely Catholic and all instinct with the spirit of French Canadian nationality. All this is of recent growth, and appears chiefly in the shape of magazines and other periodicals, in the French language; of which this new literary enthusiasm has perhaps engendered more than it is able to maintain.

The current literature of the English side of the colonies is, as might be expected, still crude and provincial. Indeed, with the exception of journalism, political and sectarian discussion, and treatises on subjects connected with the material interests of the colonies, there is not much of it. The number of pamphlets and other fugitive writings catalogued by Mr. Morgan is immense, but the range of their topics is limited.